

and the unrighteous PIPBU/ and who
extirpated the

unabsorbable S'USHNA^

3. We invoke, to become our friend^
J37D&&, who

is attended by the MABUTS; whose
great power

(pervades) heaven and earth ; in
whose service

VAEUNA and STJBYA are steadfast; and
whose com-

mand the rivers obey.

4. Who is the lord over all horses and
cattle; who

is independent; who, propitiated by
praise^ is con-

stant in every act; and who is the
slayer of the

obstinate abstainer from libations: we
invoke, to

become our friend, INDRA, attended by
the MA.EUTS,

5. Who is the lord of all moving and
breathing

creatures; who, first., recovered the
(stolen) kine, for

the *Brahman* ;^e and who slew the
humbled *Dasyus*:

we invoke, to become our friend, IXDRA,
attended

by the MAEUTS.

• 6. Who is to be invoked by the
brave and by
the timid, by the vanquished and by
victors, and
whom all beings place before them^ (in
their rites) :

^a *S'ambara* and *Pipru* are, both, termed *Asuras*.
The latter is
also styled *ar-rafo*, not performing, or opposing,
vratas, or
religious rites.

^b *SfosMam asutham*, the dryer up; who is without being dried up, who cannot be absorbed.

^c *Brahmane*, that is, for *Angirat*) or the *Angtrasas*, who, according to the Scholiast, were of the Bralimamcal caste. Several passages concur in stating the cows to have been stolen from the *Angira&M*; and *A^irm* cannot be identified with *Brahma*. The term used, therefore, very probably denotes .a *Braknian*: so Rosen has *Erahtnani* *